

CHRISTIAN INTELLIGENCER.

Published every other Saturday Morning, at the Argus Office.....R. STREETER Editor and Proprietor.

ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

[PAYABLE IN ADVANCE.]

VOL. V.

PORLTAND, SATURDAY, JULY 30, 1825.

No. 5.

MINUTES

OF THE PROCEEDINGS OF THE EASTERN ASSOCIATION OF UNIVERSALISTS.

The Ministers and Delegates composing the EASTERN ASSOCIATION OF UNIVERSALISTS convened according to adjournment, in Wayne, July 6, 1825, and opened the business of the session with solemn and devout prayer by Br. S. COBB. Organized the Council, by choosing

Br. JABEZ WOODMAN, Moderator, and

Br. S. COBB and WM. A. DREW, Clerks.

Received certificates of Delegates and read letters from several Societies; and made arrangements for the religious exercises of Wednesday and Thursday.

ORDER OF EXERCISES—WEDNESDAY A. M.

Br. R. Streeter, introductory prayer; Br. W. A. Drew, the sermon, from Mal. i. 6; Br. Alvan Dinsmore, concluding prayer.

Appointed Brs. R. Streeter, S. Cobb and Wm. Frost, a Committee to receive and examine applications for Letters of Fellowship and Ordination, and to report on the same during this session; and to grant Letters during the recess of this Association.

ORDER OF SERVICE—WEDNESDAY P. M.

Br. S. Cobb, introductory prayer; Br. Massena B. Ballou, the sermon, from Matt. ii. 8; Br. H. Hawkins, concluding prayer.

THIRD SERVICE—5 o'clock.

Br. J. Woodman, introductory prayer; Br. Thomas Dolloff, the sermon, from Col. i. 19, 20; Br. T. Whittier, concluding prayer.

The following Preamble and Resolutions were unanimously adopted, to wit:—

Whereas the ministers and delegates composing the Eastern Association of Universalists, in session at Wayne, July 6, 1825, are desirous of being instrumental in disseminating the sublime principles of the Gospel of Peace and Salvation: And whereas the said Association are persuaded that, those principles, as we understand them, are not so generally known as it is desirable they should be, but are frequently made the subject of gross and ungenerous misrepresentation: Therefore, in order to give more general circulation to our principles, as actually professed, and to correct the misrepresentations of which we complain, it is

Resolved, That a Committee of seven be annually appointed, to collect, in the name of the Eastern Association of Universalists, such sums as may be voluntarily subscribed, for the purpose of publishing short articles, in a pamphlet form, for general and gratuitous distribution.

Resolved, That the said Committee be authorized to furnish all articles, and to publish the same at discretion; (the expense of printing in no case to exceed the amount of sums actually collected,) and that the articles so published, shall be by them, or agents appointed by them, returned to the original subscribers in due proportion to the sums respectively paid.

Resolved, That the said persons appointed be called the Executive Committee, who shall also have liberty to organize themselves in such a manner as may be deemed expedient; to appoint such officers and agents as they may think necessary; and to make any and all such other prudential arrangements, as in their opinion shall be considered promotive of the design in their appointment.

Resolved, That a faithful record be kept by the said committee, of all the sums subscribed, received and expended; of the number, name and expense of all articles published; and how distributed; and that such record be exhibited, together with their Report, to the annual meeting of this Association, which shall, in all cases, retain the power of altering or revising any rules and regulations, here or hereafter made.

Adjourned, to meet on Thursday morning at 3 o'clock, and joined in thanksgiving and prayer, with Br. W. Frost.

Thursday morning, 8 o'clock, met according to adjournment, and joined in solemn prayer with Br. A. Hatch.

Voted, That the Executive Committee, named in the Resolutions adopted yesterday, consist of the following brethren, viz:—Rev. Jabez Woodman, of N. Gloucester, Rev. William A. Drew, of Belfast, Rev. Sylvanus Cobb, of Waterville, Hon. Pitt Dillingham, of Augusta, Hon. Cornelius Holland, of Canton, John Smith, Esq. of Readfield, and Joshua Dillingham, Esq. of Camden.

Voted, To receive the Universalist Societies in Wayne, Buckfield, Jay, Levant, Camden, Union, Dover, Foxcroft and Sangerville in the fellowship of this Association.

Heard the report of the Committee on Ordinations and Letters of Fellowship, who recommended Brs. George Bates, Thomas Dolloff and Henry Hawkins, for ordination, and Brs. Alexander Hatch and Taylor Whittier, for letters of fellowship; which report was accepted.

ORDER OF EXERCISES—THURSDAY A. M.

Br. William Frost, introductory prayer; Br. S. Cobb, the sermon, from Acts xvii. 30, 31; Br. George Bates, concluding prayer.

Executive Committee, in session, July 7—Proceeded to organization, and chose Rev. JABEZ WOODMAN, Chairman—Rev. Wm. A. Drew, Secretary—John Smith, Esq. Treasurer.

Voted, That all pamphlets hereafter to be published by this committee, shall be called "The Christian Visitants."

Voted, That Br. S. Cobb be authorized to publish, as soon as may be, the names of all Agents appointed by this committee.

Some other prudential arrangements were made, and the committee adjourned.

ORDER OF SERVICE—THURSDAY P. M.

Ordination of Brs. G. Bates, H. Hawkins and T. Dolloff.

Br. M. B. Ballou, introductory prayer; Br. R. Streeter, the sermon, from 2 Cor. v. 20; Br. S. Cobb, consecrating prayer; Br. Wm. Frost, delivery of the scriptures and charge; Br. A. Dinsmore, right hand of fellowship; Br. Wm. A. Drew, concluding prayer.

Appointed Brs. R. Streeter and S. Cobb, Delegates to represent this Association in the next annual General Convention.

Voted, That the Minutes of this session, accompanied by a Circular Letter, be prepared by Br. Wm. A. Drew, and published, as soon as convenient, in the Christian Intelligencer.

Voted, To adjourn this Association, to meet again by divine permission, in UNION, on the last Wednesday and Thursday, which will be on the 28th and 29th days of June, 1826; and closed our happy interview by uniting with Br. W. A. Drew, in fervent thanks to Almighty God.

JABEZ WOODMAN, Moderator.

SYLVANUS COBB, } Clerks.
WM. A. DREW, }

CIRCULAR LETTER.

To all who believe and rejoice in the infinite, impartial, and unchanging Love of the One True God, manifested through Jesus Christ our Lord and Saviour, the Eastern Association of Universalists sendeth Christian salutation:

AGAIN have our hearts, Brethren, been made joyful by the gladdening mercies of God. Once more have the smiles of Heaven rested upon us in annual Association. While the surrounding scenery of nature, bedecked in her most beautiful and promising attire, taught every beholder inspiring lessons of her great Maker's bounty, and the tuneful choristers of fields and groves invited man to join in pious expressions of reverential devotion; thousands, thus admonished, with one accord exclaimed: "Come, let us go up to the house of the Lord, and make his praise glorious." There assembled,—order, solemnity and reverence were uniformly manifested by all. Not dew drops, on the bending herbage, sparkle with greater lustre, under the rays of the natural sun; than did the tears, which gathered in the eyes and stole upon the cheeks of the multitudes, who worshipped together, under the enlightening and warming influence of the Sun of Righteousness. Nor purer is the incense, which nature sends to Heaven; than was the devotion, which ascended from the heart in lively gratitude to Him, "who first loved us."

The accessions made to the little band of laborers in the delightful Vineyard of the Gospel of salvation;—the respectable number of Societies legally organized, and admitted into the fellowship of the Association; and the gratifying intelligence of an unusual increase of believers in "the common Salvation," were eminently calculated to inspire

our hearts with hope for the future, and to encourage us to persevere in the way of well doing.—When we look back to the period, in which the venerable MURRAY landed on the free shores of America, and take a view of the state of religious doctrines then prevailing, and compare it with the present; what heart, that does not beat high with joyous expectation? Who, calculating within the bounds of reason, does not anticipate the speedy and universal prevalence of those views of salvation, which bring "peace on earth and good will toward men?" Let us then, Brethren, take courage. The hottest of the battle is over. The victory is certain. The principal fortresses of the enemy have already been surrendered. And those powerful weapons of truth, which we draw from the grand armory of Revelation and Reason, are fast putting to flight the last remnant of opposition. The barbarous doctrine of endless and infinite torture, which but a short time since, was hugged up as the most precious essential,—the very *sine qua non* of the *Gospel*, has now scarcely an advocate in any rational and well informed mind: For, it is found that, as it contains nothing of *good news*, it cannot belong to the *Gospel*; and as "there is" not "great peace in believing" it, it cannot be the truth. Let any one compare the preaching and the writings, issued from the pulpit and the press, a few years since, under the sanctions of orthodoxy, with what in the present day claims the honor of that name; and he will be convinced that the change is as great as above represented. The time cannot be far distant (nay, the eastern horizon is even now reddened with the beams of day,) when rational and consistent ideas of the religion of Heaven, shall chase away the darkness of ignorance and the gloom of superstition from off the earth.

Under these highly flattering prospects, we would invite our brethren to greater zeal and renewed unity of efforts;—we would encourage the Ambassadors of peace to "have their loins girt about with truth, and having on the breastplate of righteousness" to press on to an entire conquest. And we would inquire, if there be not other well instructed and virtuous brethren, "gifted in speech;" who are willing to engage in the honorable and glorious work of the ministry of Reconciliation? The calls from every quarter are heard, "come over and help us." Advance then, brethren, and, in your day and generation, labor with earnestness to bless your fellow citizens with a knowledge of that "truth, which maketh free indeed." Let not your light be concealed under a bushel, but place it where it will enlighten all around you. Enlist under the great Captain of a world's salvation, to reap the rich rewards of crosses and of crowns.—It is true you will not have to contend with those severe difficulties, which your brethren before you have had to encounter; because the situation of things, involved by the expiring strength of the enemies of truth, makes it less possible. Yet your labors in the vineyard are needed. The ground which has been subdued, needs attention. That "faith, which works by love and purifies the heart," must be planted and cultivated, until it yields its abundant harvest of "the peaceable fruits of righteousness." And the banners of Prince Emmanuel must be made to wave, where the bloody ensigns of cruelty have been destroyed.

The Association are desirous of calling the attention of all the brethren in Maine, to the Resolutions unanimously adopted by them, which will be found in the Minutes accompanying this Circular. An Address, designed to explain the motives in which they originated, and the principles, by which

it is proposed their object shall be prosecuted, must necessarily be deferred until the appearance of the next Intelligencer. In the mean time, it is hoped that, they may engage the favorable consideration of all, whose attention is called to them.

The brethren and citizens of Wayne, to whose kind hospitality the Eastern Association are indebted for the excellent accommodations provided for them, and the highly accomplished musical choir, whose admirable performances and punctual attendance reflect much honor upon themselves, will here find recorded,—what are recorded in more durable lines on the heart,—the expression of our sincere thanks, and the assurance of our most fervent prayers, in their behalf, to the Father of all good. And may they, and “all the families of the earth” be ultimately blessed with the light of His everlasting Truth, and the joys of His impartial and eternal Salvation, through Jesus Christ. Amen.

Per Order,
WILLIAM A. DREW.

Polemical.

FOR THE CHRISTIAN INTELLIGENCER.

BRIEF REPLY TO “EDWARDS,” &c.

In the perusal of the 3d No. of the Intelligencer, my attention was particularly arrested, by the article headed “EDWARDS versus CHAUNCEY.”—From the first reading of the Extract from Dr. E. I was led to suspect, that his arguments would be a stumbling-block, at least, to those, who are inquirers after the knowledge of the truth. But on a re-examination of the subject, I am satisfied, that the Doctor’s reasoning is as fallacious, as it is plausible. It will be seen, by a recurrence to the Extract, that his whole argument rests on the supposition, that the Divine will, as expressed in 1 Tim. ii. 4—“Who will have all men to be saved,” implies nothing more, than a willingness that all should be saved, as God is willing all men should obey his commands. It appears, then, that Dr. E. would be ready to admit, that, if the will of God was a will of purpose, it would certainly be accomplished; in that case, there would be “a certain connexion between God’s willing, in the sense of the text, that all men should be saved, and their actual salvation.” But can it be possible, that any intelligent man, who is not so wedded to a creed, as to be unmercifully influenced by it, will, for a moment, pretend that the above text does not express a will of purpose? We think not. How could Infinite Wisdom more clearly show, that there was a certain connexion between his will and its accomplishment, than to appoint the means which were necessary to secure such an event? Look then, at the connexion of 1 Timothy ii. 4. There we are not only told that prayers for all men are good and acceptable in the sight of the “one God,” but, also, that “one Mediator” is appointed, who gave himself a ransom for all, in order to effect the very object for which we are commanded to pray. Hence, as it is God’s pleasure that all men should be saved or made holy, and as he has expressly declared, “This is my beloved Son, in whom I am well pleased,” the conclusion is unavoidable, that his will or pleasure, will certainly be accomplished. Refute this, and truth itself would have no foundation more substantial, than pillars of smoke. The same apostle, speaking on the same general subject, calls it, “the mystery of God’s will which he hath purposed in himself, according to his good pleasure:” (Eph. i. 9.) And yet our opposers gravely ask, whether there is a certain connexion between the will, and its accomplishment! Just as though it was doubtful, whether Jehovah would do all his pleasure, in the great affair of human salvation!

But the learned Edwards soberly asserts, that, “God is said to will things, which do not come into existence, or with respect to which, his will is not efficacious.” Now, to say the least, that is a very remarkable assertion, for a man to make, who pretends to believe the Bible. It would do very well for an Infidel, who wished to bring that sacred book into disrepute. What! does the bible

teach that the will of God, (for he has but one will) is, in many respects, frustrated? Unwarrantable assertion! The reader is humbly requested to take the paper which contains Dr. Edwards’ arguments, and carefully examine all the passages which he has adduced, to prove his position, and see if they authorize such a conclusion. To give a specimen of the Doctor’s controversial acumen, I will notice the text quoted from Matt. xxiii. 37; where the Son of man is expressing his sympathy for his countrymen, in their exposure to imminent danger. When Jesus says, “How oft would I have gathered you,” Dr. E. takes it for granted that he expressed the Divine will, which must, in that case have been frustrated. But would it not be more consistent to suppose, that Jesus could say, in the above case, as in others, “Not my will, but Thine be done?”

To save a repetition of arguments, which have been often advanced, and never refuted, I shall take the liberty to assert, unqualifiedly, that Dr. Edwards has not produced a text, which declares that God ever failed, in accomplishing his own will. Yea, further; by the same parity of reasoning, by which he attempts to oppose the doctrine of universal salvation, as taught in 1 Tim. ii. 4, he might have proved that God repents, is angry, becomes pleased again, and changes as often as mortal beings. But it should be regarded as a maxim, in theological discussions, that one positive declaration, which harmonizes with the perfections of God and the fitness of things, should outweigh a thousand inferences, drawn from disputable texts. By the help of this rule, we prove that God is unchangeable, although many passages might be construed, so as to lead to a different conclusion. We prove that God does not, strictly speaking, repent, notwithstanding many texts would seem to imply the contrary. When the scriptures assert that “God is not a man that he should lie, neither the son of man that he should repent,” we have an argument which will preponderate against all the passages that can be thrown into the other end of the scales, which speak of his repenting and grieving. The latter is in appearance only, the former is true, in reality.

Now, to apply this to the case in dispute. God has expressly told us, that he “worketh all things after the counsel of his own will,” and that he “will have all men to be saved and come to the knowledge of the truth.” Shall we then violate every rule of correct reasoning, in theology, and presume that His pleasure will not be accomplished, because we have been able to bring together a cluster of texts, which appear to admit of a different construction? Shall we set aside the purposes of Omnipotence and Omnipotence, for the sake of making room for our childish conjectures?

I am willing to admit that, Dr. Edwards has done as well on his side of the question, as any man could have done; but he has, in my humble opinion, come as far short of substantiating his doctrine, as his benevolence was inferior to the boundless benevolence of God; and while I manifest becoming respect for the talents and piety of the man, I cannot but lament at beholding him engaged to support a crazy, tottering fabric, with props of sand.

OBSEERVATOR.

FOR THE CHRISTIAN INTELLIGENCER.

ILLUSTRATIVE REMARKS.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, &c.—Heb. vi. 4, 5, 6.

The above passage has rarely been approached by those preachers, whom, the locality of my situation obliges me to hear, or give up attendance on public worship altogether. But the following section,—“for the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs,” &c. having to their senses such a pleasing savour of future endless misery for somebody, who, like myself and others, are called “natural men,” “world’s people,” we have had it applied to us, and reiterated so often, in our hearing, that I have

been led to inquire into the propriety of the application, and would ask, What have we, unregenerate men, to do with it, or how does the whole, or any part of the paragraph, apply to us? When have we tasted the heavenly gift and partook of the Holy Ghost, or tasted of the good word of God and of the powers of the world to come? Let us inquire what our spiritual guides mean, when they address such language to us. Have they not repeatedly told us, that we can neither see, hear, taste nor realize the things of the spirit, till we are converted, and that such a change places the subject of it beyond all possibility of falling into final destruction, or into the cursing and burning in a future state, of which they give such a frightful account? How can a natural man have been made the partaker of the Holy Ghost, according to orthodox explanations? and still remain in a state of nature, incapable of discerning the things of the spirit?

But leaving this mystery of iniquity to its learned supporters for the present, I shall proceed to give a sketch of what I understand by the passage under consideration. Among the numerous texts which speak of the gift of the Holy Ghost, I shall notice a few, that now occur to my mind. “But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and all Judea,” &c. See Acts i. 8. After they were made partakers of the Holy Ghost, they had the witness in themselves, and were required to exhibit to others, a proof of the divinity of their mission. St. Paul enumerates a diversity of gifts of the Spirit, imparted to the Church, in his day. “To one is given by the spirit the word of wisdom, to another the word of knowledge by the same spirit, to another faith—gifts of healing—tongues,” &c. Romans xii. See also, 2nd Cor. xii. 12. Nothing can be more evident, than that those who were ignorant of Christ, had not been made partakers of the spirit, as taught in the text. Such as had been enlightened and inspired with the word of truth, wisdom and love, and fell away from their christian standing, were the special subjects of the apostle’s discourse. But why could not such cast-aways be restored to repentance? Answer: Repentance in this case, should be understood as in the case of Esau, who, when rejected, found no place for repentance, (or the recovery of his birth-right) though he sought it carefully with tears. The simile of the unproductive earth is a striking illustration of the certain rejection of unworthy, reprobate professors, who had abused their gifts, in the days of the apostle. They were endowed with the divine spirit on earth, apostatized on earth, and were rejected on earth. They could not be reclaimed by the same means, which at first converted them. But with God all things are possible, and by other means, he will bring them to bow in humble, holy submission, at the feet of Jesus. Now if my views are incorrect, let our opposers take heed to themselves; for they are the only ones exposed to that dreadful doom, since it is morally impossible for the non-elect to fall from those attainments, in which they never could participate.

FRANKFORT.

CORNER STONE.

The Corner Stone (as we learn by the Christian Telescope) of the Universalist Chapel, in Providence, was laid on the 18th inst. in the presence of a large number of citizens, with appropriate religious ceremonies. The throne of Grace was fervently addressed by Rev. Stephen Cutler, of Cumberland Hill, and the ceremony of laying the Corner Stone performed by Rev. David Pickering, of Providence; who also delivered an address adapted to the occasion. In a cavity of the corner stone was a leaden case, containing a silver plate, gratuitously engraved by Mr. John Horton, with the following inscription: “The Universalist Chapel, erected A. D. 1822, was consumed by fire, May 24th, A. D. 1825. The corner stone of this new Chapel, erected on the site of the former, and designed for Christian Worship, was laid by Rev. David Pickering, July 18th, 1825.

Building Committee, John H. Greene, Caleb Mosher, Wm. Thurber, William Sheldon and Samuel W. Wheeler.

“Let the House be builded, the place where they offered sacrifices.” Ezra, vi. 3.”

There was also deposited with the plate, a list of subscribers to both Chapels; a list of periodical publications, &c. &c.

The whole service was interesting and solemn, and interspersed with excellent vocal and instrumental music.

Christian Intelligencer.

PORTLAND, SATURDAY, JULY 30, 1825.

"EARNESTLY ONSERT FOR THE FAITH."

REMARKS ON DR. GRIFFIN'S ADDRESS.

We very cheerfully comply with the request of our "ARMINIAN" friend, in presenting a few remarks on certain Extracts from Dr. GRIFFIN'S "Address before the American Education Society," &c. The subject is entitled to the greater attention, on account of the celebrity and influence of that eloquent divine. If his broad and unqualified declarations are true, an indelible odium must attend those who are called Universalists; but if they are not true, it will belong to the reader to determine, in what light we shall view the learned Doctor, who made and published those declarations. If a man, who is looked up to, by thousands and millions, as an almost infallible teacher, is, in this instance grossly mistaken, then, surely, the world ought to know it; but if he has intentionally misrepresented others, we will not attempt to find language, by which to set forth the aggravation of his offence. In proportion as men and ministers are influential in the world, they ought to be cautious how they teach, and what they declare.

The design of these remarks is not to render "railing for railing," but simply to excite the particular attention of our readers, to the subject in question. A good cause cannot be promoted by violent declamation and personal abuse; and as to a *bad one*, we are not qualified to prescribe rules by which its advocates should be governed: we leave that task to those, who are *masters* of various arts. The following are the Doctor's words:

"What growl is that I hear from the distant hedges? Who is it that snarls and gnashes so furiously at the project of furnishing the world with ministers and sending them to the heathen? Is he a Universalist, who sincerely thinks he has bottomed his faith upon the Bible? He would have you think this. But if he believed the Bible he would not thus rave at seeing it carried to the heathen, even by those who differ from him in some respects. He would see it calculated to do the heathen infinite good even if they should mistake the extent of its promises. No, he is an infidel, and fights under false colors. With all his fears and tremblings about Christian hypocrisy and the deception of priesthood, he is himself a hypocrite and a deceiver, and knows himself to be such. With all his pity for our poverty of spirit, he is himself a coward, and dares not appear in his own proper character. He professes an attachment to a religion which he hates, only to destroy it, and Judas like betrays his Master with a kiss. Let those who rave and gnash their teeth at the education of ministers and at missions to the heathen, come out like men, and write in broad and burnished characters upon their foreheads, INFIDEL,—THE DETERMINED ENEMY OF CHRIST,—RESOLVED NEVER TO REST TILL HE HAS DRIVEN THE HATED NAZARENE FROM THE EARTH."

The reader is requested to give the above extract a very careful examination. It is not only big with meaning, but its meaning is directly the reverse of what many would be likely to conclude. Dr. Griffin does not declaim against *real* Universalists, who sincerely believe their faith is bottomed on the Bible; but against those who hypocritically pretend to believe in Universalism, and yet are "Infidels" in disguise. He says, "they hate that religion, which they profess to love," viz. the doctrine of Universal Salvation; and if it was not for their "cowardice, would come out boldly, declaring themselves Infidels—determined enemies of Christ—resolved never to rest, till they have driven the hated Nazarene from the earth." He furthermore contends that, were Universalists what they profess to be—real believers in the final salvation of all men, "they would rejoice to have the Bible sent to the Heathen, even by those who might mistake the extent of its promises." It is not *Universalism*, then, against which Dr. G. levels the artillery of his eloquence, but that hypocritical profession of it, from which proceed "growls," "snarls and gnashing of teeth."

Hence, if there are any *real* Universalists, they may congratulate themselves in the testimony which the above extract affords; for their doctrine is *good*, even Doctors

being judges. We perfectly agree in the opinion, that a hypocritical profession of Universalism, is as contemptible as any other exhibition of hypocrisy; and we would to Heaven that all dissimulation might be ferreted out, and exposed in the light of noon-day.

But may we not charitably hope that the studious Doctor was under the influence of a *nervous affection*, when he took his affright at the supposed "growl from the distant hedges?" He had wandered from the vale, where all was sunshine and missionary invention, into the woodlands of the neighboring mountain, and was probably startled at the still and shady solitude, which formed such a striking contrast with the gay, admiring and musical circle in which he was wont to move. Thus situated, the stories of his childhood rushed upon him with accumulated force. The rustling leaves were as the wings of spectres and apparitions; the gentle movements of the grovemenants, were as the tip-toe approaches of "raw head & bloody bones," and the chirping of the maternal bird, brooding her young, was magnified to the supposed noise, at which the panic-struck Doctor, became so tremblingly alarmed.

That the above, or something like it, is the most charitable apology which can be offered, for Dr. G's enormous mistake, in supposing that those, who, as a denomination, profess to be Universalists, sent forth "a growl," as he would call it, we appeal to the columns of our periodical publications, and the pages of all the books we have printed. Have we ever expressed an unwillingness that the Heathen should be furnished with the Bible? Have we opposed any honorable measures for the dissemination of Christianity among them? Have we at any time intimated, that they ought not to be informed, as soon as practicable, that God gave the Son the heathen for his inheritance, and the uttermost parts of the earth for his possession? No; we have not. No honest man who understands the subject, will pretend we have done it. We have opposed what we soberly believed to be the *abuses, deceptions, and hypocrisy* of education and missionary associations. We have no more opposed Christianity, by publishing essays against missionary societies, than the whole Protestant world have done it, by writing and publishing against the corruptions of popery.

If the admirers of the present missionary operations, wish for an explanation on this point, we are ready to give it. Let them remove our objections, and we are silent. We believe it to be arrant *deception* for Dr. G. to pretend that, the salvation of the *elect* is so uncertain, as to render a liberal contribution of money indispensable to save them "from infinite misery." Observe the following:

"—a nation of happy spirits looking down on their companions in hell," &c. "We have seen," say they, "that our escape from infinite misery and our arrival to this unbounded good, are to be traced to the charity [dollars] of that blessed man, who founded that scholarship. There stands our benefactor, whom next to God and the Redeemer, all millions hail."—"If Christ could part with his blood and life, for our salvation, shall we think it too much to give our paltry pelf, for the salvation of his members?"

Such language is, to us, anti-christian and deceptive. We cannot believe the doctor holds to what his words appear to import. Did not "Christ give his blood and life," for the salvation of "his members," as much as "for us?" Then, why not want our "paltry pelf," to secure our own salvation, as well as *theirs*?

And what a place will heaven be, if a rich man is to be adored next to God and the Redeemer, because he founded a "scholarship," in a Calvanistic Seminary? And why does the Doctor call that shining dust, "paltry pelf," which effects "the escape of millions from infinite misery," and brings them to enjoy "unbounded good?" But we shall be accused of shooting arrows of death at the risen Saviour, if we oppose such "paltry" pretensions.—Let us listen once more to the eloquent declaimer, though his daring flights, on "blood-marked" wings create in us, some unpleasant sensations. These are also his words:

"And consider that every cent we call our own, came from his hands—came marked with the *price* of his blood. And

shall we withhold from him what [money] he purchased for us by his blood, and freely bestowed? For what did he give it to us to demand it again? What but to try us by an experiment the most decisive? And if under these solemn circumstances, we will not return to him the blood-marked coin, what an awful exhibition of ingratitude, idolatry, and rebellion? Show me the tribute-money. Whose blood and superscription is it? A voice from heaven answers, *Christ's*. I charge you then, by the living God, to give unto Christ the things that are *Christ's*."

Thus, you see, candid reader of whatever denomination, that we are accused of harboring a determination to drive the lovely "Nazarene from the earth," because we oppose such manifest perversions of the sacred text. The Doctor would have us believe, that every *cent* bears the *price* of a Saviour's blood; and that *price*, he believes, was *infinite*! Yes, that Christ requires us, under infinite penalties, to return every *cent* to him, through the hands of education and missionary merchants. But stop! Let us inquire—Does not the Doctor withhold a few cents, nay, several thousand dollars, of the blood-marked coin? If the above doctrine be true, what will become of all the *pious*, in the solemn day of accounts? Better be a prowling monster in the "distant hedges," than one of those! How many of them, let us be told, give up every *cent*, to religious purposes? How many are there who deny themselves all the elegancies and superfluities of life, subsisting on a competence, to render them merely comfortable, from day to day? Do our *clergymen* rent out their costly mansions, which are as palaces, and tabernacle in huts or humble dwellings, that they may bestow their income to *salvation* purposes? Do they render to Christ, every blood-marked cent, in compliance with the solemn charge, above quoted, Do they — But we forbear.

We will not be overcome by the temptation presented, and go to such lengths, as fair reasoning would justify us in doing. These intimations will be sufficient for all who are capable of viewing the subject impartially. To Dr. Griffin, we would say; show us the paragraph above quoted. Whose language and sentiments are those? The voice of reason answers, Dr. *Edward Griffin's*!—We charge you, then, by the living God, never again to pretend that you hear a voice from heaven, when you are about to indulge in a *theatrical* manœuvre; nor degrade the precious blood of Christ, by reducing it to an equal value, with a portion of "our paltry pelf."

RELIGIOUS RELICK.

We have been favored with a manuscript Sermon, in the hand-writing of Rev. Samuel Dean, D. D. former minister of the First Parish in this town. The sermon was founded on Luke xvii. 10, and headed—"The doctrine of merit exploded." It was first delivered, Jan. 21, 1770, while the town was called Falmouth; then again, March 4, 1770; Dec. 18, 1774; Sept. 22, 1782; Jan. 20, 1783; Jan. 6, 1793; March 31, 1799; and lastly, April 6, 1806; making *eight* times, in all, in the same place. As we may naturally conclude from the number of times that the discourse was preached to the same people, it contains many good ideas, and is written in a plain, practical style. Should we hereafter find it convenient we may present some copious extracts from it in our columns. There are, probably, a number of aged people in town, who heard the sermon read several times, and by having a chance to read it, may say of the Doctor, "He being dead, yet speaketh."

MARRIED

In this town, by Rev. Mr. Streeter, Mr. Isaac Parker to Miss Eliza Ford. By Rev. Mr. Ripley, Capt. James R. Dockray, of Newport R. I. to Miss Mary Ann S. Plummer, of this town—Mr. Charles Tibbets to Miss Eliza Ann Capen—Mr. Joseph Fowler to Miss Sarah Loring. By Elder Rand, Mr. Nath'l Fernald to Miss Rebecca Hale—Mr. Richard Whitten to Miss Mary Ann Randall.

In Salem, Mass. Mr. Edward T. Russell of this town, to Miss Mary Jane Seagell of the former place.

In Boston, Mr. James Coolidge, Jr. of this town, to Miss Sarah Vox.

DIED

In this town, Miss Isabella S. Boyd, aged 23 yrs.—Mr. Robert Gould, aged 42—Mary S. daughter of Mr. John Fickett, aged 8 years—Charles H. Stevens, aged 6 years.

At Havana, Mr. Winthrop G. Marston, of this town, aged 23 years.

Sacred Lyre.

FEMALE PIETY.

'Tis sweet to see the opening rose
Spread its fair bosom to the sky ;
'Tis sweet to view, at twilight's close,
The heaven's bespangled canopy.

'Tis sweet amid the vernal grove,
To hear the thrush's fervent lay,
Or lark, that wings his flight above,
To hail the dawning of the day.

But sweeter far is maiden's eye,
Uprais'd to heaven in pious prayer ;
When bath'd in tears she looks on high,
What sacred eloquence is there !

O ! sweeter far that sacred name,
"My Father !" utter'd by her tongue ;
And sweeter when her heavenly flame
Ascends in pious, holy song.

O, sweet when on the bended knee,
Her thoughts, her spirit mount above,
In pious, deep-felt ecstacy,
To realms of everlasting love.

INTERESTING CORRESPONDENCE.

From the Evangelical Restorationist.

HARTFORD, MAY 15, 1825.

Rev. and Dear Sir,—With the greatest degree of pleasure I embrace the first leisure opportunity of communicating my feelings to you upon the all important subject of religion. On Friday last I attended meeting at the Court House at Sandy Hill ; and heard you deliver a lecture there which elevated my feelings to a considerable degree, and yielded great consolation to my troubled mind.—Those impressions, I hope, will never be eradicated from my memory, as long as reason retains her empire within my breast ; and I trust they will have the salutary effect upon me, of conforming my mind to the precepts of the gospel of peace, and thereby, you be made an instrument, through the goodness of God, of delivering the message of salvation to a troubled soul. For a number of years past, I have been "almost persuaded" of the truth of your doctrine : and I have been determined to devote a portion of my time to the study of the same, that I might be enabled to give an answer to any one that should ask a reason for the foundation of my faith : but a multiplicity of the cares of the world has almost wholly engrossed my mind, and I have not devoted that part of my time to the study of the sacred testimony of divine truth that the nature of the subject demanded, and that my impressions at present determine me to do. I have passed through various trials in life, and have recently been buffeted by the frowns of adversity, which have caused me to see the futility and transitory nature of all earthly enjoyments. In that state of sorrow and despondency you came as the angel of peace to direct me in the way to heavenly felicity. For your arguments were so conclusive, that I could not doubt of their truth ; and your candor so great that they must have flown from a heart approved in the sight of God. I would therefore, request you to remember me in your prayers, to the end that I may be established in the faith, which is in and through Jesus Christ, our Lord : and may God through his infinite mercy impart his divine blessing, illuminate my understanding, and cause me to grow in grace and in the knowledge of the truth. And may you be supported by the arm of his power, from this time until you arrive to a good old age, and ever be ready to stand forth in vindication of the adorable perfections, and infinite goodness of God in the salvation of men. I wish you to write to me as soon as you can consistently.—Direct your letter to Hartford, Washington Co. N. Y.

With sincere respect I remain,
Dear Sir, your friend,
JOSEPH WARD.

REV. D. SKINNER.

Answer to the foregoing Letter.

SARATOGA SPRINGS, MAY 27, 1825.

Respected and Dear Sir,—Although personally unacquainted with you, I am happy in acknowledging the receipt of your friendly epistle of the 15th inst. and trust that in *feelings* we are not entire strangers to each other : for there is a reciprocity of feeling, and fellowship in spirit, among all who, in sincerity, love the Lord Jesus Christ, the Savior of the world, and have tasted and seen that he is gracious. I sincerely sympathize with you, dear sir, in your afflictions of which you speak, arising from being "buffeted by the frowns of adversity :" But even in these, sir, you can read the goodness of God, and learn that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth ;" and that "these (comparatively) light afflictions" were designed in the mercy of God, to lead your mind to see the futility and unsatisfying nature of all sublunar enjoyments. I rejoice with you that you have been delivered from a state of darkness, doubt, and uncertainty, into the light, faith and enjoyment of the gospel ; and am thankful that my "labor was not in vain in the Lord," but that through his goodness, I was made the happy instrument of "opening the scriptures" to your mind to the rejoicing of your heart. "Paul may plant, Apollos, water ; but God only can give the increase." May he establish your heart in the truth as it is in Jesus, build you up on the sure foundation, give you strength equal to your day, cause that you be neither barren nor unfruitful, but make you fruitful in every good work, that you may adorn the doctrine of God our Saviour in all things, be faithful unto death, and at last receive a crown of glory.

You must expect, dear sir, that you will have to "both labor and suffer reproach," if you "trust in the living God, who is the Saviour of all men :" But you will have this for your comfort, that he is a *special Saviour* "of those that believe ;" 1 Tim. 4, 10 ; and that "we which have believed do enter into rest." The Psalmist says, "Great peace have they that love thy law, and nothing shall offend them." May God in infinite mercy, incline our hearts unto wisdom, "whose ways are pleasantness and all whose paths are peace ;" and may all who "name the name of Christ, be careful to depart from all iniquity," maintain a well ordered life and godly conversation, that the lips of our enemies may thereby be sealed in silence, they "having no evil thing to say against us." And may we "always abound in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."

With sentiments of sincere respect, and esteem,
I am, Dear Sir, your friend and brother,

DOLPHUS SKINNER.

MR. JOSEPH WARD.

Another Marriage of an Indian with a White Girl contemplated.

Our readers will recollect, that about a year ago, a marriage took place between an Indian Chief, who had attended the Foreign Mission School at Cornwall, and a white girl. Most of the papers spoke of it in terms of decided disapprobation.—The Agents of the School, at the head of whom is the Rev. Dr. Beecher, of Litchfield, have published a report, under date of the 17th of June, in which they state that a negotiation for a marriage has been carried on for some time past between *Elias Boudinot*, a young Cherokee, and *Harriet R. Gold*, of the village of Cornwall, and that there is now a settled engagement between the parties. The object of the publication is to declare their "unqualified disapprobation of such connexions." And they regard the conduct of those who aided or assisted in this negotiation as highly "criminal." They say that additional restrictions have been adopted, to protect the interests of the School and of the community as connected with it.

Middletown (Conn.) Gazette.

A NARROW SOUL.—Dean Swift says, "It is with narrow-souled people as with narrow-necked bottles, the less they have in them, the more noise they make in pouring it out."

Specimen of Calvinistic reasoning.

JAMES FERGURSON.—The ingenious mechanic and astronomer was travelling once in a stage coach, in which there happened to be only another passenger, who was a rigid Calvinist. The man, being brim full of zeal, kept the discourse continually upon the subject which was nearest to his heart, and pointed out passages of scripture incessantly, exclaiming, as he uttered every text or disjointed passage, "is not that scripture?" Ferguson at last grew quite impatient, and plainly told his fellow traveller that upon his principles he would undertake to prove the lawfulness of suicide. "How so?" vociferated the scripturist. "Why," retorted the mathematician, "Judas went and hanged himself?" Is not that Scripture?—"Go and do thou likewise." Is not that Scripture? This put an end to the conversation, and the parties went on to the end of the stage in silence.—*Rel. Inq.*

THE PASSIONS.—To subdue the power of appetite, to vanquish the dominion of cupidity, to suppress the lewd and unlawful pleasures of the world, is more glorious than to triumph over a powerful army ; for those passions present a more alarming phalanx, and in their career commit greater devastations. He who encounters these passions and overcomes them, is entitled to a bay of honor.—He is a wise victor and a puissant conqueror, who triumphs over the direful inclinations of the soul and suppresses his passions and inclinations.

RELIGION.

Let this idea dwell in our minds, that our duties to God, and our duties to men, are not distinct and independent duties, but are involved in each other: that devotion and virtue are not different things but the same thing ; either in different stages or in different stations, in different points of progress or circumstances of situation. What we call devotion, for the sake of distinction, during its initiatory and instrumental exercises, is devotion in its infancy; the virtue, which after a time it produces, is devotion in action. Praise is religion, in the temple or in the closet ; industry from a sense of duty is religion, in the shop or field ; commercial integrity is religion in the mart ; the communication of consolation is religion in the house of mourning ; tender attention is religion in the chamber of sickness ; paternal instruction is religion at the heart ; judicial justice is religion on the bench ; patriotism is religion in the public councils.—*Francis' Sermon.*

NOTICE.

Owing to the inconvenience attending the collection of *small dues*, widely scattered over the country, we have concluded to alter the conditions of the "Christian Intelligencer," by which, the *Subscriber* and the *Editor*, may be *mutually accommodated*. Therefore, for ONE DOLLAR, IN ADVANCE, (postage of letters paid by the *Editor*), the "INTELLIGENCER" shall be forwarded, according to directions, for one year.

The *Agent* who shall procure FIVE Subscribers, and pay in advance, shall be entitled to one volume gratis ; and so in proportion for a greater number.

BOOKS FOR SALE !!

By the *Editor*, at his residence, Willow Street, PORTLAND, and most of them, by Pearson, Little & Robinson, Exchange Street.

Kneeland's Translation of the New Testament full bound. Prices, \$1 50 for the English ; \$4 00 for the Greek and English, in 2 vols. ; and \$3 00 for the Griebach's Greek.

Kneeland's Lectures on Universal Benevolence, \$1 75 ; his "American Pronouncing Spelling Book," a new work, exhibiting great ingenuity and labor ; 25 cts. in common binding, 37 $\frac{1}{2}$ in Sheep. The Philadelphia Christian Messenger, and Universalist Magazine, \$3 per volume.

Balfour's Inquiry, 2d edition, \$1 ; *Balfour's* Reply to Mr. Sabine, 50 cts.

The *Christian Intelligencer*, Vol. IV. bound conveniently for conveyance by mail, or otherwise. Whole volume \$1 ; and with one or two numbers missing, 50 cts. Besides the above we have a large variety of Pamphlets, which will be sold at the original cost. Those who purchase to the amount of five dollars, allowed ten per cent. discount. Societies having "Universalist Libraries" can be furnished with a valuable variety of books.

Pearson, Little, &c. have for sale the Universalist Hymn Book, price 83 cts.